

(4)
Jacobs VWell:

OR,
A SERMON
Preached before the Kings
most Excellent Maiestie
at Saint Albans, in his
Summer progresse
1612,

By
WILLIAM WESTERMAN, Bache-
lar of Diuinitie, and Chaplaine to
the most Reuerend Father in God,
the Lord Archbishop of
Canterbury, his

Memento GRACE, *Christus.*

LONDON,
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Lawe, and are to be sold at his shop
in Pauls Churchyard at the signe
Charles of the Fox. 1613. *Fishes Fry.*





TO THE MOST
REVEREND
FATHER IN GOD,
GEORGE, *by diuine prouidence,*
Lord Archbishop of Can-
terburie *his Grace, primate of all*
England, and Metropolitane,
one of his Maiesties most hono-
rable priuie Councell, my
verie good Lörd,

Most Reuerend Eather, and
my verie honourable good
Lörd; I will not say it was
my happe, but the prou-
idence of God, and my happinesse, to
preach this Sermon, before my dread
¶ 3 Soueraigne,

THE EPISTLE

• Qui apud re-
audēt dicere,
magnitudinem
tuam ignorant:
qui non audent,
humanitatem.
Senec. controu.
lib. 7. conu. 8.

Soueraigne, in his summer pro-
gresse, at Saint Albans: where, be-
side, that I was an eare-witnesse of
the wisdom of Salomon, and a
diuine Oracle, speaking through his
gracious lippes: I did also experi-
ment it to bee true of his highnesse,
which was once vttered concerning a
Romane Emperour: • He that
dares speake before him, knowes
not his greatnesse, and hee that
dares not speake before him,
knowes not his goodnesse. For
such is his Maiestie in Attention,
and Attention in Maiestie, as is a-
ble to make the most Audacious Ti-
merous, and the most Timorous Con-
fident. What I then deliuered, by rea-
son of so high a presence, so great
an Audience, & so ample a Church,
hath left such an Eccho behind it,
as hath caused many to heare the
sound of it, that heard not the voyce
it selfe: many to report diuersly of it,
and

DEDICATIONE.

and some earnestly to desire Copies of the whole Sermon. To satisfie all, and to preuent my often trouble, and others miss-reporting, who either better it, or worse it in the rehearfall; I am bold at last to commit it to the Presse, & to present it to your Grace, vnder the banner of whose patronage and encouragement, as of a most worthie and eminent Captaine in the Israell of God, I am prest, although an unworthie Souldier of Christ Iesus, to tender the vtmost of my seruice toward the benefit of his Church. Now as this Sermon, at the first hearing thereof, receaued a most fauourable preiudgement, and acceptance, from the deepe wisdom of highest Authoritie, for the worke sake, to the which his Maiesties religious disposition was selfty-inclinable: so my trust is, that your Graces great Iudgement and learning, for a zeale to the same worke, will kindly accept

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^b 2. Cor.
12.6.

^c Prov. 21. 1.

*of it (how small a peece soever,) bearing the itampe of his Maiesties approbation, and let it passe for Currant vnder your Graces countenance, with more facile examination, and easie Censure. Touching the Royall purpose and promise of his Maiestie, whereby the repaire of the decayed Church of Saint Albans, is made possible, & (I trust) feazable, least any should^b thinke or speake more then they see, or heare in me, I cannot (say that I was either Author, or any principall meanes or Mouer in it, except with the flye vpon the Coach, I should crie Ecce quantum pulueris excito: behold what a dust I made, when I did nothing to the purpose. For who am I first; or indeed any man; that I, or they, should be able to moue the deepe thoughts of a Kings heart; which by a transcendent peculiar, is in^c manu Dei, in the hand of God, to turne as
the*

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the riuers of water, and to manage as it pleaseth him? *Nay further, there can be neither action, or Intention, will, power, or purpose in any man, that is good (how little soeuer:) but it is to be reputed as ^d gustus Domini, a gust of the Lords goodnessse, a touch of his finger, whose providence is the first Mouer, whose Grace is the Center, and whose glorie the Circumference, betweene which the lines of our lines, and best intendments, when they goe right and streight, are leuelled. And touching the meanes or mediating of the businesse, I can claime little, others much more, and yet none verie much: for such was the religious ^e propension of his Maiesties royal heart, readily prepared, (as our sweete Sauour sitting at Iacobs well) to doe good, that the humble petition of his louing subiects in St. Albans, was but the discouerie of a desperate*

^d Omne quod habemus bonum gustus est domini. Hieron: ad Ctesiphont.

^e Regumia.

THE EPISTLE

^r My Lord of
Lichf. & Co-
ment.

^s Horat:

*Asbleta suis
incitatoribus
sunt fortiores,
& tamen ma-
nes debitor,
ut pugnet forti-
or. Hieron.*

^h Sed neq; ille
exhortatione a-
liorum indige-
bat, non magis
sanè quam ge-
nerosissimi pa-
giles, puerorum
acclamatione.

Bapt Athanas.

ⁱ S^r. Christoph.
Parkins.

desperate sore, to a merciful Phisitian,
who was more ready to cure, then they
to complaine. Indeed I confesse, that
the way being made for me to preach
at that time, by that ^rRight Reuerēd
Father then attending his Maiestie,
(being also an especiall favorite of the
motion) I did as a blunt whetstone
perhaps a little sharpen the razor,
which had edge enough of it selfe, and
like a ^sweake stander by, onely yeeld
an applause and acclamation to my
Soueraigne, as a worthie^h Champi-
on running on so good a race, with so
faire a course. Since which time how
cōstantly his maiesty hath proceeded,
how well the whole busines was spee-
ded & prepared for the publike dis-
patch by that worthy Knight & ⁱMr.
of the Requests, formerly acquainted
with Church-building, how many
honorable favorites haue seconded
the proceedings, it were ouer lōg to ex-
presse. But I cannot pretermitt the for-
ward^a

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wardnes of that right honorable Earl
of Northhampton (so much ador-
ning high Nobilitie, with exquisite
learning, to whom our Church and
state is bound for a Monumēt in wri-
ting of eternall Memorie against all
traiterous Romanists) who hath rich-
ly approoved & improved his godly de-
fire and former promise toward the
repaire of that Church, with a free-
will beneuolence, and first-fruit of-
fering of double weight according to
the Sytle of the sanctuarie, as a luc-
kie hansell and example to others, gra-
ted as the best gifts are, with speede
and maturitie: so much is S. Albans
beholding to his honor, for a short
time of his youthfull yeeres there im-
ploied. And what worthie assistance
your Grace hath afforded toward the
effectuall accomplishment of his Ma-
iesties pleasure, not onely in this busi-
nesse, but in that Religious beneuo-
lence of late for Prague in Bohemia,
all

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all true Christian hearts doe see and acknowledge to the glorie of God, cheerefully contributing to such severall good workes, and blessing God for the holie desires of his Maiestie towards the Gospell at home and abroad; as also for your Grace, whose vigilancie standing Centinell upon the highest watch-tower of the Church under God and his Maiestie is ready to apprehend all occasions for the Advancement of Religion, Charitie, and Learning. Neither are the Religious purposes of his Maiestie, thus happily springing up in his royall heart, so carefully streamed out by your Graces Expedition, but they are answerably speeded and passed along through the Land, by the most vigilant Prelates. Especially that ^kRight Reuerend Father, our most worthie Diocesan, ^lthat heavenly trumpet, ^mand Kingly Palace of diuine Eloquence, hath not onely

^k My Lord
B. of London.

^l Caelestis
tuba. Ambros.

^m Eloquens
Regia:
Greg: de
Basilio.

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onely excited many our brethren to the diligent prensation of the Charities of the better sort, as a prosperous winde breathing forwardnes into them (that I may use his honors owne words) according to a trust reposed in his Lordshippe, but also doth continue a most honorable care, and cautelous respect to the faithfull employment of all Collections made for that worke of Saint Albans, so happily begun, without annierubs or interruptions, saue onely such as may serue to make the proceedings more circumspect and sound. Yet if this worke so well becomming the Magnificence of a Christian King, ^a(as his Maiestie acknowledgeth) and commended by your Grace for a Christian, Religious, an holy and acceptable work, should haue no opposites, it were strange, seeing the reedifying of the Temple had many enemies: and our age

^a Letters patents.

^a Nehemiah 4.1.

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age is not without manie, impugning
the good successe of such-like build-
ings. The Anabaptist cannot but
distast the erecting of Churches, &
houses of Gods publike seruice,
because he standeth upon his owne pri-
uate Inspiration, and neuer aspireth
higher then a conuenticle at the
most. The Libertine who liues at
large, cannot but esteeme the Church
a Prison, the publike Ministry a
Sessiōs of Enquirie, where he suppo-
seth himselfe arraigned, and condem-
ned, and therefore the graues and
Tombes are as the shadow of
death, occasioning feare and horror
before he comes to execution. The
Popish Recusant, who had wont to
make more of the Cage, then of the
byrd, and more of a materiall
Church, then the spirituall Exerci-
les, is out of loue with our houses
of prayer, because therein their
Masse-Priests, and strange lan-
guage

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guage is silenced, their Images defaced, their Iewish sacrifices, Idolatrous Inuocations, and Adorations are abandoned. And aboue all these, the Couetous politician, cannot chuse but be a Church-enemie, whose Mammon is his God, whose priuate estate is his Idoll, to whom onely hee buildes his house as a Temple, and intends all his seruice: as Ieremie saith of such like: *He buildes himselfe a wide house and large Chambers, hee makes himselfe faire windowes, and seeling with Cedar, and paints it with vermilion: but if he see anie thing bestowed on Gods house, or on the Ministry, he crieth with the officious purse-bearer in the Gospell, ¶ Quorsum hæc perditio? To what end is this wast? A lesse liuing would suffice, a lighter Cloke would serue Iupiter, and a lesse Church would serue the people to assemble*

¶ Ierem. 22. 14.

¶ Mark. 14. 4.

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^r Eusebius
de vita Cō-
stant. lib. 1.
c. 46.

^r Cogitans
euerfionem
Ecclesia-
rum, ibid.

assemblein. Of this sort are they,
that by farre-fetched Trenches
closely carried, doe seeke to vnder-
mine and ouerthrow all, as^r Licinius
in the dayes of Constantine, vnder-
a faire pretence (that the ayre with-
out the Citie was more wholsome
then the aire within the Citie
where the Churches stood) would
haue drawne the people to serue
God in the fields, that hee might
haue^r demolished the Churches in
the Citie. Neither are they prote-
stants onely, as the Romanists would
haue it, that would pull downe Chur-
ches: but the Couetous polititian,
whatsoeuer maske of Religion he
putteth on, like an Atheist, and, worse
then an heathen, aymeth at the spoile
of his God, if it may serue for his pri-
uate Emolument. For who were they
that first incroached vpon Church-
livings, and drew away the tythes
and maintenance from the secular
Priests,

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Priests, and so by consequence from the Ministerie, vnder the name of good men, and Religious, but Monkes and Fryars? It was Cardinall Wolsey, who by authoritie from the Pope, to satisfie his Couetous or Ambitious desires, or both, did pull downe fortie Monasteries, and ransacked them of their wealth. And as by credible testimonie, I haue heard it often related, the same Cardinall being sometimes Abbot of the Monasterie of Saint Albans, sent to the Prior and Couent there, that they should conuey vp their plate to London, such as being massiue and old, was growne out of fashion, vnder colour that he would take order for the new reforming & resyning of that vnfashionable siluer, which being sent vp accordingly in carts, did so wast in the melting belikethat vestigia nulla retrorsu, there came nothing backe againe

A

that

THE EPISTLE

*Mr. Ioseph
Hall: dec. 1.
ep. 5.*

*" Angelis &
hominibus ca-
lum tenentibus
omnia & illis
debita & no-
bis salutaria
Monumenta
evapuerunt.
Bellar. In pre-
fat: de lib. Ar-
bit.*

*that euer was heard of. And what-
soeuer face the Papiſts doe make of
Church building, yet it ſeemes they
preferre pollicy before their owne de-
uotion, for euery where, ſaith a late
Obſeruant Trauailer in the lowe
Countries, Churches fall, and Ie-
ſuites Colledges riſe; ſo that not
onely the furie of warre hath ruina-
ted Churches, but euen ſuperſtition
for aduantage, doth that amongſt
them, which couetouſneſſe would
faine doe amongſt vs, robbe God of
his houſes, and ſeruiſe, of his tithes
and maintenance. Wherefore the
great Cardinall, who accuſeth vs,
to haue ^{be}caued both Saints and
Angels in heauen of all Monu-
ments due to them, or heathfull
to vs, may a little turne his com-
plaint vpon his owne friends and
ſectaries, and tell them of the ſpoile
and dilapidations occaſioned in ſa-
cred and holie things, by their owne
couet-*

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couetous and ambitious pollicie. But to leaue their Ruines, and come to our present building: I finde seuerall obiections made, a little hindering the forwardnesse of wel-disposed people toward a worke so good. 1. Some doubt least their should be superstition in building up Churches, seeing (as they say) wee finde neither the name of Church in Scripture, nor the building of Churches commanded. 2. Others finde fault that an Abby Church should be reedified. 3. Some are offended with the greatnesse of it, because a lesse would serue the people. 4. And some againe suspect the faithfull imployment of the money collected. To all which, seeing I haue already exceeded the length of an Epistle, vnder your Graces Reformation, I am bold to answer. 1. The first, who doubt superstition, and finde no Scripture for Churches, I would desire to remember that, euen the Name Church,

THE EPISTLE

* Church, Ky-
rich, Dom: the
Lords house

Angl. Scott:
Ger:

γ ἐν τῇ ἐκκλησίᾳ.

1. Cor. II. 18.

* 1. Cor. 14 26.

* ἐν τῇ ἐκκλησίᾳ.

1. Cor. 14. 40.

^b Contemptibi-
les. Hieron:
Zanch. in
prec. 4.

(in our tongue signifying * Gods
house,) is read for the^y place of
Christian Assemblies, in St. Paul
to the Corinthians: and the Com-
maundement for building and pre-
paring such places of prayer is inclu-
ded in that generall rule: * let all
things be done to edifying; ^a let all
things bee done honestly and by
order: which must needs respect the
comlines of the place, if possible to be
obtained. And therefore when some
at the first erecting of comelie and
spacious houses of prayer, in the
time of Constantine cautilled at their
greatnesse and decencie, because in
persecution they were more homely,
the Gangren Councell made a Ca-
non against such as should affirme,
that the houses of God ought to bee
bare and ^b contemptible; for they
may be simple and bare upon occasion
and necessitie, but they ought not to be
so, when there is peace, opportunitie
and

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and authoritie to illustrate them. And whereas it is objected, that there is no expresse and particular charge in Scripture for Churches: no more there was for ^a Synagogues in the law, yet they were builded, and frequented, by the seruants of God, and euen by ^d Christ Iesus himselſe, and the ^e Apostles, and they were worthily commended, who did build ^f Synagogues, when the destruction of them was much lamented. But to free our selues from suspition of any Superstitious conceipt, of materiall Churches, we are not so inamored of them, as the Iewes were, or the Papists are, who suppose an inherent holinesse in their stones and ornaments, that the building of them is meritorious to saluation, expiating murders committed; and that priuate prayers are ^h bettered, when they are uttered within a consecrated Circle. we know that Christ Iesus is

^c Hospinian: de orig. Templ. ca. 4.

^d Luk. 4.

15. 16.

Iohn. 1. 8. 20.

^e Acts 15. 21.

^f Luk. 7. 5.

^g Ps. 74. 8.

^h Bellarm: de cultu sãctorum lib 3. cap. 4.

THE EPISTLE

ⁱ Christus verum & Catholicum Dei Templum. Wol-
fius in 2. Reg.
12. ex Tertull.

^k Quid sancti-
tatis hi lapi-
des habere po-
tuerunt. Bar:
in dedic. Eccl.
^l Sancta sunt
anime propter
inhabitantem
spiritum Dei
in nobis, sancta
sunt Corpora
propter ani-
mas: facta est e-
tiam propter
Corpora do-
mus. ibid.

^m Hospinian:
de Orig: Tem-
plor. c. 6.

our true and ⁱ Catholike Temple,
which sanctifieth our prayers when
they are made in him onely; and that
through him our bodies and soules,
are made Temples of the holy Ghost,
and wheresoever our Supplications
are offered in spirit and truth, they
are alike acceptable to God. For what
^k sanctitie can there bee in stones
saith Saint Bernard, much like a
Protestant, but that ^l the place is
made holy by the bodies of Saints
there assembled, the bodies are
sanctified by the soules, and the
soules by the holic Ghost dwell-
ling in them. Neither is Church-
building a worke of it selfe acceptable
to God, but as it is referred to his
seruice, as it is vsed for the Assem-
bles of holie men to ^m praise God,
to pray to him, to heare his word,
to administer the sacraments, and
to nourish faith and charitie a-
mongst Gods people. There-
fore

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fore Saint Hierome reprooves the
vanitie of great buildings, when
men haue no care of other dueties
and vertues; when theyⁿ adorne
their Churches, and make no
good choice of Ministers, nor re-
gard the seruice of God how sleightly
that is performed. And Saint Chry-
sostome commendeth building of
Churches upon this condition, that if
a man doe it with other graces
and vertues, it^o is an addition to
his other vertues and goodnesse:
but if hee haue care to builde
Churches without other good
workes, it is but a passion of secu-
lar and vaine glorie. And when
they are built with greatest state, if
the word of God bee silenced in
them, his seruice and sacraments pel-
luted, then with Saint Hilarie, we
affirme that the^p Church of God is
not bound to faire buildings: but
mountaines and lakes, prisons and
gulphes

*Ad Demetri-
ad: ad Nepoti-
an: Ministro-
rum nulla Ele-
cto. ib.*

*o Cum ceteris
bonis addita-
mentum est bo-
nis, sine cate-
ris bonis passio
est secularis
glorie. Chrys.
oper. imperf. in
Matt. 23.*

*p Mouet mihi
& lacus &
carceres & ro-
ragines tutiores
sunt. Hil. contr.
Auxent.*

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Hodie malibomines qui contra se fieri possunt, non esse ecclesias ubi illis praedicentur praecepta dei, nonne et ipsi Christum occiderunt, si in terra viventium inuenerunt? August. ser. 220. de tempore.

gulphes, are safer then they. *Ret with the truth, and right seruice of God, which by his great blessing we enioy, they are excellent Ornaments, holie to the Lord, and Tabernacles amiable to all faithfull hearts: and with St. Austin, we say, that a such as would haue no Churches where the Ordinances of God should be preached, it is likelic they would euen kill Christ, if they found him againe vpon the earth. 2. Secondly whereas some obiect that the purpose is to reedifie an Abby Church, as though it were some needelesse forlorne Monument of superstition; It is farre otherwise: for this Church was reserued from the spoile, purged from the abuses, and purchased by the inhabitants, for a parish Church, so created and consecrated to Gods diuine seruice, in the time of Reformation, and by the Authoritie of King Edward the sixt*

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sixt of blessed memorie, and so hath continued, with the frequent resort of many passengers, and a great people inhabiting the towne. 3. But a lesse Church (will some say) would serue the people. It is true, but thē who shold haue the parings & the shreds? Whē a Tree fals, cuerie one gathereth vp the stickes. Great things by that meanes come to little. When his Maie-
stie was pleased to provide for the re-
paire of this Church, hee knew well that a lesse coate would haue serued the little boy in Xenophon, then his owne, and the greater would haue fitted the bigger; that a lesse Church would haue serued the peo-
ple perhaps for fitnesse, but yet his high wisdomme deemed the preserua-
tion of a propertie to bee best Iustice: and would haue Suum cuique, eue-
ry one, his owne, were it great or lit-
tle: supposing it to be et pessimi ex-
empli nec sui seculi, a bad example
vnbe-

Arbore deie-
cta quis collig-
git ligna.

Xenoph. Cyro-
pad.

Traian: apud
Plinium,

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vnbecomming his peaceable and religious gouernement, to suffer the limme-poling of such venerable Monuments, especially being so necessarie for the recourse of his louing subiects, and bearing witnesse of the first entrance of the Christian faith into this Realme, by the blood and Martyrdome of Saint Alban, being a true storie, although something disfigured by the fabulous Additions of the superstitious. And lastly, touching the feare and suspition of the faithfull Employment of the money collected, Although I cannot say as the Prophet, in the time of King Iehoas so peremptorie, there neede no account bee taken of the men, to whome the money is deliuered for the workemen, because they deale faithfully: yet it is certaine, that hitherto, they haue

2. King. 23. 15.

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haue proceeded verie carefully ,
 provided their materials verie frugal-
 lie , and forwarded the worke
 verie industriously , not desiring
 to ingrosse the mony, further then
 the necessitie of the worke requi-
 reth , and still keeping a booke of
 accompts , therein ready to exhi-
 bite all their proceedings , to the
 examination and censure of those
 worthie Knights adioyning , or to
 any other well-willer to this busi-
 nesse ; who shall request it. For the
 continuance of which faithfull di-
 ligence , considering howe strong
 a motiue the vigilant eye, and a-
 bundant caution of the Right Re-
 uerend Father , my Lord Bi-
 shoppe of London will bee to the
 vnder-takers , I dare promise all
 good dealing ; yet if standers-by
 may doe any good , both I and o-
 thers haue vowed to bee inquisi-
 tiue into the businesse , and (fin-
 ding

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ding anie miscarriage,) to informe and clamour against the faulters. But I rest in hope of a better Office, wherein I may rather commend their doings, then finde fault. In the meane time, ceasing to bee further troublesome to your Grace, I humbly take my leaue, neuer ceasing to pray, as dutie bindeth mee, for the prosperous & victorious reigne of our dread So-ueraigne, and his royall issue, that the weakest in his house may bee like David, and his house a sure house, like Davids, euen like Gods house, and as an Angell of the Lord, before the people: And for your Grace, that after manie successe-full labours in your pastorall Charge, by ruling and teaching the Church of God, accompanied in this life, inwardlie with comfort of conscience, outwardlie with double honour,

you.

DELICATORIE.

*you may receiue an incorrupti-
ble Crowne of righteouſneſſe and
glorie, from that great Shepheard
of the Sheepe, Chriſt Ie-
ſus, our Lord and Sa-
uiour, Amen.*

Your Graces moſt

humble and dueti-

full Chaplaine

William Weſtorman.









IACOBS WELL.

IOHN 4. 6.

And there was IACOBS WELL.

LET it not seeme absurd that I reade this short *Chorography*, and brieve *description*, of a matter, in appearance, so *small*, before this most *Illustrious Audience*. Rich treasure may bee hidden in a *roome* vnlikely, and such a narrow *well* as this, may afford much comfortable *water*. There was no *pinne* in the Temple

B of

of God, but was seruiceable to some holy vse : neither is there any *iot* or *tittle* in the scripture of *truth*, but is profitable for some instruction. At *this* fountaine, once the *King* of *heauen* (vailed in the flesh of our infirmitie) refreshed himselfe, when he was hungry, wearie, and thirstie, although *rich* in himselfe, *aboue all* : And let my *Soueraigne Lord*, so great a *King* vpon the earth, in his deuotions thirsting after the *water of Life*, at the beginning of his happie progresse, vouchsafe his first repose, out of this well, by the draught of his vnworthy seruant, although his own precious heart, be (like *Solomons*) ^a *large as the sands*, and deepe as the *waters* of the *Sea*. In this *well* here spoken off, the *Patriarch Iacob* left a memoriall of his Charity and care for succeeding ages: and at this *well*, the *God* of *Iacob* left a mir-

a 1. King. 4. 29.

mirrour of his thirst, for the conuersion and comforting of soules. Now to preserue the remembrance of both, did the *Euangelist* set downe this particular *note*, in his holy *Mappe*. Out of *which*, let me be bold, according to the number of the words, to obserue *three* especiall *Occurrences*: First of the *place*, *There*: Secondly, of a *Monument* in the *place*, a *Well*: Thirdly, of the *Author* and *founder* of it, *Iacob*: *Iacobs Well*. A place of note for many circumstances, and this especially, of our blessed *Sauours* presence. A *monument*, not great, but of good *use* and benefit, in those drie countries, A *well*. A *founder* of much reuerence for his faith, for his workes of pietie, and charitie, as also for his great *Antiquitie*, *Iacob*. *There was Iacobs Welll*.

The first of these *occurrences* (whereof I purpose to speak least)

I

b Maldonat.

c Iosephus.

d Gen. 34

e Gen. 33.

is the *site* and *Landship* of the *place*, modelled, or rather folded vp in this brieft locall demonstratiue, *There*: but explicated more at large for *Historie* & *Geographie*, before and after, by former circumstances of *Iacob*, and later of *Christ*. For first the *place* is *bounded* out, as beeing interiacent between *Iudaa* and *Galile*, in the midway betweene them both. Secondly, the *name* of the *Region*, *Samaria*, and of the *Citie*, *Sychar*, (so called ^b for *Sychem*) is expressed, which was a chiefe *Citie*, seated at Mount ^c *Garrizim*, where *Iacobs sonnes* once made their furious *Massacre*. Thirdly, the bordering *vicinitie* is laid down, as being neere to the possession, ^d that *Iacob* gaue to his sonne *Ioseph*, which hee ^e purchased of *Hemor*, *Shechems* father. And lastly is described the departure of our *sweet Sauiour* from his own countymen and

and brethren, this way passing along as his iourney ledde him, and heere as it were *drinking of the brooke by the way* for his refection. In whom wee may behold that *propheſie* of *Iacob* made to his ſonne *Ioſeph* more liuely verified, then in *Ioſeph* himſelfe: *He ſhall bee as a fruitfull branch by the Well ſide*: for neuer did *Ioſeph* take perſonall poſſeſſion in this place, but ^h by *faith*, or by the *translation of his bones*, and in *his poſteritie*: and they, Alas! how often interrupted, and at the laſt exterminated quite. Inſomuch as this place, euen this *Citie* and *Country* may be pointed at for a *Theater* (I will not ſay of *Fortune*) but of *Gods iuſtice* in the conuerſion of *State*, and alteration of *Religion*. For notwithstanding that this was *Iacobs purchaſe*, *Ioſeph*s inheritance, by promiſe, by legacie, by prophecie

*f De torrente
in via bibens.
Pſal. 110.*

*g Ramus fe-
cundus iuxta
fontem. Gen.
45. 22.
h Heb. 11. 22.*

i Iudg. 9.

k 1. Kin. 13.

l 1. King. 12. 25

m 2. Kin. 6.

n 2. Kin. 17.

confirmed to the faithfull; Yet beside the former sacking of this Citie by *Jacobs* sonnes, and the abandoning of the same by *Jacob* himselfe, It was first ⁱ fired by that Ambitious bramble *Abimelech*, then the whole Region perverted by the Caluist Religion of ^k *Iero-boam*, in whose defection this Citie was ^l suddenly built, and as suddenly left. Then Samaria it selfe ^m besieged and famished; and at length all harrosed, dispeopled, desolated; and being ⁿ replanted with Idolatrous inhabitants fearing not GOD, they were wearied with Lyons: When being better taught, yet at their best, as they did feare God, so they still worshipped their Idols, continuing in a confused Meslin of Religion. And this race of *strangers*, *Mongrels*, and *Neuters* remained heere till this approach of our *Sauour*, who now

as

as a° *Lillie amongst the thornes*, & as the Churches dearest *spouse*; heere fedde, and *p* rested himselfe at noone, thirsting in bodie, but more in soule for the saluation of mankind, *q* *petens & promittens bibere*, praying and yet promising drinke: being^r in want as one that would receiue, and flowing ouer as one that would replenish others. But I wrap vp this description of place againe, with these three briefe notes vpon it. *First*, that there is no *certaintie* of continuall *prosperitie* in the most settled estates of the world, whereof let *Sichem* and *Samaria* be preñant witnesses. *Secondly*, that *sinne* priuiledged, and corruption of *Religion* authorised, although but in *policie*, as it was by *Ieroboam* (who knew better) yet is the *bane*, and *ruine* of the most flourishing commonwealths and churches. Lastly, that neither

B 4

the

o Cant.2.2.

p Cant.1.6.

q August. in hunc locum.

r Egenst tanquam accepturus, & affluens, tanquam satiaturus. ubi suprâ.

1

2

3

^r Ose 4.15.

^c 2 Thessal.
2.4.

^a Isai 1.27.

^{*} Nequis blandiatur sibi de loco: Barn:

the Church of God visibly, nor the spirit illuminating that Church infallibly, is bound to any place, citie or sea, there to reside in the succession of persons: for Iosephs possession was inhabited by Idolaters, ^c Bethel became Bethauen, Turkes and dogges haue surprised the holie land, Antichrist sitteth in the ^c Temple of God: where was light, there is darkenesse, where it was day, now it is night, the faithfull ^a Citie is turned harlot, ^{*} Least any should flatter themselves in the inherent holinesse of the place. And thus wee leaue wandring at large about the place, and settle our selues in view of a little Monument in the place, where our blessed Saniour did vouchsafe to sit.

Secondly, In this place there was a well, or a spring: for eucrie well is a spring, although eucry spring be not a well. A spring or a fountaine may

y *Augustin.*

may be in y *superficie*, easie to come by : A well is in *profundo*, deepe to be drawne at, and so was this. A seasonable *Commoditie* of publike vse, and long Continuance, serving for *Iacobs children*, and their Cattle, although now for strangers. *Water* in a thirsty Land must needs bee a benefit of great Conueniency, vnknowne to them that haue enough. No greater care had the *Patriarchs* in temporall things, then to furnish themselves and their people with *water*. Wherefore the 7 *Philistins* could not shew their *spight* in any thing so much to *Isaac*, as to *stoppe* vp his wells. Neither (that wee may speake of later times) did the *Romish Philistin* in any thing so deeply discover his malice, as when hee sent *poisoners* to *intoxicate* and corrupt the fountaines and waters of the *Protestant Countries* in *Germanie*,

* *Genes. 26.*
15.

^a *Steidan: Com.*
lib. 18.

^b *Senec. de. be-*
nes.
Necessaria
Vitia
lucunda
Mansura.

^c *Prou. 23. 25.*

^d *Exod. 15. 24*
^e *Exod. 17. 7.*

nie, whereof, we may reade,^a how the Princes and Noble men did much complaine. A well therefore, and in such a place, was surely a benefit much graced by the Concurrency of those foure Circumstances, whereof the^b learned speake: for it was necessarie, profitable, pleasant, and permanent. What more necessary then water? No, not a friend, for all the prouerbe. Who can liue without it? What more profitable then such a well, in a drie scorched Countrie, for them that liue, or dwell, or trauell there? And so pleasant is water, that ^cSalomon liketh good newes out of a farre Countrie vnto coole waters comforting a thirstie soule. The first and greatest cause that made the Israelites to quarrell and mutin with Moses, was for want, or for bitternesse of their water, as ^dMarah, ^eMassah, and Meribath can witnesse. One and

and the same word, (as the *Learned* observe,) in the sacred *fountain-tongue* is set for an *eye*, and a *spring*, which may not vnfitly teach vs, th t as the *eyes* are necessary and beautifull *springs*, to grace the *little world* of our *bodies* : so fountaines of *water*, are as *eyes* to beautifie and solace the *greater world* of the *earth*. Our sweet Sauiour, who at this *well* asked temporall *water*, and offered spirituall *water* of *life*, hath promised a reward to a *Cuppe* of *cold water*, giuen in season, for his *fake*. And what is a *Cuppe* of *colde water*, to a *well* of *water* ? yet a *well* of *water* is no great thing, neither in it selfe, but that as *Naxianzen* speaketh : *That little, is not little, when it produceth much*. But aboue all, *that* which addeth an *Improvement* to the *necessity*, *profit*, and *pleasure* of this *well*, is the *Continuance* and *perennitie* of it, holding

† Mat. 10. 42.

ε το μικρόν ου
μυρόν.
Naxian: Mo-
nastic.

holding out, euen till the time of our *Sauour*, out-lasting so many changes, generations, and monarchies: and yet still there was *Iacobs well*. *Monumentum are perennius*:
^b A monument more durable then brasse.

^b Hor.

But *this* is not *all*: wee are yet too shallow: And our deare *Sauour* hath taught vs to draw deeper, and fetch our hence more then *Ordinarie*, and *vulgar* water: For by this *well* he tooke a fit occasion to proffer and giue a *tast* of that spirituall *water of life*, whereof he himselfe is the euer-lasting, and vnexhausted *fountaine*. Wherefore I cannot seeme to bring water out of mine owne braine vnto this text, nor from the words thereof to wring out blood, by forcing them, if following the example of the greatest Doctor, Christ himselfe, I take occasion from this *well*,
 and

and this *water* to speake of all the Commodities and Emoluments of mans life, which the *Beneficence* of worthie men, founders and Benefactors, hath bountifully streamed out for the publike use and Benefit of many.

In the *Suruey* of which *Commodities*, as we passe along, because *Monuments* are so called, as *Monentia mentem*, monitors of the mind: let me behold by them, *monere & mentem & memorem*, to aduertise the minde and the mindefull, how that first some *Monuments*, on the left hand, are *vaine* and *superfluous*; Secondly, some, in a degree further, *Impious* and *superstitious*; Thirdly, some, on the right hand of *Contrary* nature, *Charitable* and *Religious*. And first *vaine Monuments* on the left hand I call them not according to the *vanitie*, wherewith *Salomon* hath branded

Augustin:
Monens mentem.

^k Genes. 11.

^l 2 Sam. 18. 18

^m Regum pecunia otiosa & stulta ostentatio: Plin

branded all worldly things, for so the best offsprings of mans Industry are *vaine*: But *vaine*, I meane *Idle*, without any intended benefit or profit for the wealth of the people, or the seruice of God, onely showing forth mens *pride* or *follicie*, the *superfluity* of their riches, and their *securitie*. Of this sort was ^k Nimrods Babel, ^l Absolons pillar, the *Theaters* and *Pyramides* of *Egypt*, being but ^m an *Idle* and *foolish* *Ostentation* of the wast money of great *Princes*. But not to trifle about those meereley *vaine* and *Prodigious* follies, I come to a more necessary *Suruey*: namely, what *vaine* profusion of money and labour hath beene *Imploied*, *first* in *houses* and *mansions* for the *lining*, *secondly* in *tombes* for the *dead*, *Thirdly* in *superfluities* about the *houses* of *prayer*, *fourthly* in *Monuments* of *writing*.

And

And first touching *mansions* and dwelling *houses* for the *living*, no doubt they must and may be built for *neecessity*, for *pleasure*, for *defence*, for *state* and *splendour*. But the *venime* of the *spider* makes a *webb* of *little worth*, and the corruption of the builder taints his *worke* with a touch of vanity. May you bee pleased to see how? First when he layes the foundation in a Presumptuous confidence of *perpetuitie*, supposing his *house* and *habitation* shall *continue for euer*, and therefore calleth it by his owne *name*. Secondly when he situates his house, and inlargeth his prospect vpon grounds depopulated and incroched vpon, so that *P A. chabs* pleasureable *garden*, swalloweth vp *Naboths* heritable *vineyard*. Thirdly, when the mortar is tempered with the *sweate* of poore mens *browes*, and the timber wrought

I Vaine Monuments.

Arles

• Psal 49.

• 1 King. 21. 2.

1 Abacuk. 2. 11

1 Agge. 1. 4.

wrought without wages : so that the ¹ *stone* in the *wall crieth*, and the timber *ecchoeth out a woe* to the builder. Fourthly, when all the care and expences run out in Temporal buildings, and private garnishments, and there is no respect of the ¹ *house of God lying wast*, or of the state of Religion either standing or falling. Lastly when those great houses, which should be wells and fountaines of Reliefe, and conduits of comfort to the *hungrie* and *needie*, serue onely as *Beacons* on a *hill* to bee scene a farre off, where there is *cold* standing and much waiting, but seldome any *fire* or *smoke*, except vpon some rare and strange occasions.

2

From the *mansions* of the *liuing*, I hasten to the *Tombes* of the *dead*: wherein wee may behold how expensive and Ambitious *vanitie*, hath also shewed her selfe. Nor,
but

but that there ought to be a godly *care*, euen in such *Monuments*: because they are not onely, *solatia*, Comforts, but also, *Monita viuentium*, Aduertisements to the *liuing*. The *man* of God had his *Tombe* with the *inscription* preserved by *King Iosias*; *Let him alone*, (said the King) *let none remoue his bones*. The *sepulchre* of *King Dauid* remained til *S^t. Peters daies*, for all the rage and Crueltie of Gods Enemies. Such respect there was in the making and keeping of the Memorials of worthie men. Wherefore precious for euer in life and death be the memorie of our blessed *Iosias*, who hath not suffered the title, and (as I may say by Imitation) the *Manes* of our deceased *Deborah*, and late *Mother* of *Israel*, to be defaced, but hath reuiued and preserved them, as in other lasting *Monuments* of

C high

2 King. 23. 18

Acts 1. 19.

high wisdom and deepe learning, so in a *Tombe* answerable to the *Princely* worthinesse of *Queene Elizabeth*. But the vanitie is when men in their life, conceaue an *Immortality* of their renowne and fame, not in any *substance* of *vertue*, but in such *after shadowes* planting their *heauen*; as the *Ægyptians* rearing their *Pyramides*, called them *“Sempiternas domos*, houses euerlasting. Or els when great Personages like ** Shobnah*, (or perhaps *Wolsey*) false to *God* and their *Countrie*, yet *hewe* out their *Tombes* in *excelsso*, aloft in the *rocke*, making falshood and Confederacie with forreine Princes their *Refuge*, although a scourge should passe thorough the land. But the Lord euermore bandie and role such as *bals* out of their *Countrie*, and turne their conceited glorie into deserued shame. Besides when men exceede

** Pol: uirg: ex
Diodoro.*

** Isai. 22. 16.*

ceede in the garnishment of the
Tombes of the *Dead*, either madly
 aduancing the Names and Mem-
 orials of *Traitours*, and the vnwor-
 thie, as *Becket*, and such like: or o-
 uersumptuously building vp the
Tombes of godly men and *Mart-*
tyres, as the *Pharises* did the *sepul-*
chres of the *Prophets*, and the super-
 stitious world, did this of *S^c. Alban*,
 outworthy *Stephen* and *protomart-*
tyr of *England*, not regarding the
faith or Imitating the *Religion* of
Saints and *Martyrs*, but superstiti-
 ously adorning, nay adoring
 them, and offering to their shrines
 as to *Idols*, wearing out the *stones*
 with their *knees*, and gracing
 them with forged miracles. Forged
 miracles I may well speake of in
 this place, for here it was, that the
 Noble Protector *Humphrey Duke of*
Glocester discovered a fiction of
 one that fained himselfe borne
 C 2 blinde,

7 *M. Cambden*
Fox.

2 *Fox: 705.*

£

blinde, and suddenly recovered of his sight by the helpe of *S^t Alban*, whereat there was great Triumph, and ringing of Bels : But the good *Duke* not so credulous as the *vulgar*, questioning this miracle, made triall of the vanitie of it by propounding the difference of colours, which when the partie, that neuer saw any thing before (as he said) could name and distinguish, the Duke found him out for a Counterfeit, and commanded his due punishment. Pittie but this worthie *Protector*, lying interred in this Church, for this and many other good deeds, should haue his *Tambe* preserued, and a better *Inscription* or *Epitaph*, then there is vpon it, for had there been many such *Duke Humphreds*, a brieft *Register* might haue saued the turne for popish miracles.

first *Christian Martyrs* were flaine by their persecutors, or buried and remembred by the faithfull Confessors, there hath beene a kinde of *Consuetudine* betweene the *Tombes* of *Martyrs*, and holy men deceased, and the *places of praier*: I next obserue how *vanitie* creeping into those most necessarie *monuments*, and *houses of praier* and *Gods seruice*, hath beene, ^a *non vanior quam insanior*, not so much vaine, as plaine madde, in building and guilding the materiall wals and temples, neglecting the true Temples of God, and the liuing members of Christ. I must not stand to fetch in the manifold Testimonies of the Fathers, onely let vs a little heare *St. Bernard*, who liued when such things wereswolne biggest, and growne to the greatest ruffe. I omit (saith he, and yet hee taxeth them) ^b *the huge Altitudes of*

^a Bernard: ad
Gnil: Abb: A-
polog.

^b Vbi supra.

* In sacro quid
facis aurum?
ex Persia.

d Tali quadam
arte spargitur
as ut multipli-
cetur: expendi-
tur ut augea-
tur: & effusio
copiam parit.
ibid.

the steeples or spires, the Immode-
rate longitude of the Church-bo-
dies; the superfluous latitudes of the
Iles, the sumptuous garnishments,
and curious paintings, resembling af-
ter a sort the ancient rite of the Iewes.
Yet those things hee passeth by
the more lightlie, because perhaps
they might serue (in some sort) to
the honour of God: But the^e gold
and other corporall ornaments, and
bodily oblectations, hee soundly
reproueth, questioning with him-
selfe what fruit these vanities
might bring, whether stultorum ad-
mirationem, or simplicium oblectatio-
nem: the wonderment of foolcs, or the
delight of Idiots; or whether Christi-
stians had perhaps learned of the hea-
thens to serue Idols: But at last he re-
solues, that all that prodigall cost
and wast, was but an^d art, and a
luxure to get lucre, and a baite cast
out to angle for more aboundance. So
where

whereas Churches should haue
 beene *wels* of heavenly comfort
 and *Saluation* ; they were turned
 into *gulphes* and *pits*, swallowing
 vp the *fruit*, and *fat* of the Land,
 being like Exchaunges and Burses
 of Marchandise, *dennes of theenes*
 and lurchers, money-chaungers,
 doue-sellers, masse-mongers, wax-
 chafferers, worth hilie driuen out at
 last by *Christian Magistrates*. But
 let mee now bee sparing in this
 point, seeing these Monuments
 haue beene so purged of their
peccant humors, that they are
 growne weake in their *vital parts*.
 They haue so beene *let blood* for
 their temporall superfluities, that
 from a *pleurisie*, they are falne to a
Cachexie, from a *swelling* to a
^d *shriveling* and a *shrinking* in the *si-*
newes. They had indeed hereto-
 fore bodies *ful-fed* and *pampered*,
 now behold they are *pined*, *vix osi-*

e Dumq; nimis
 iam putrida
 membra recē-
 dit, Excessit
 Medicina mo-
 dum: *Lucan.*
 lib.2.

bus harent, scarce doe the stonies hang together: neither euer were they so *foggie*, but they are now as *gant*; nor euer so *surfettied*, but they are now as *hungrie* and thirstie, hauing sustained long penance, in nakednesse and want for all their former excesse, and hauing indeed regorged, and made restitution of more then all. And what hope of tolerable recouery can there be? seeing those wels and fountaines of Bountie, that had wont to ouerflow in temporall lands and goods toward the Church for superstition; are now in the *neape tide*, at a verie *low ebb*, and running from the Church, when they should further the maintenance of true Religion. Wherefore I may cease to speake of vaine and superfluous excesse in these *Monuments* of Gods seruice, and rather pleade for supplie of their most necessary suppor-

supportance and continuance.

Fourthlie I must not forget the last, and not the least in consequence of *vaine monuments*, which are *bookes*; excellent *monuments*, if they be good, most pernicious, if bad: Idle and vaine, if they be like those *volumes* either in quantitie or qualitie, whereof *Socrates* maketh mention, *quæ neq; doctis neq; indoctis prodesse*, which neuer were profitable to the learned nor vnllearned; and yet the Author had intituled them with the name of a *Christian historie*, divided them into some thirtie sixe bookes, euerie booke hauing many Tomes, neere a Thousand in all, and the Argument of euerie Tome, almost equalling the Tome it selfe. Of such books, surely, there was neither end of good purpose, or profit, nor almost of stynt or measure, and therefore most vaine and Idle: with which perhaps

4

*Hist: ecclesie
lib. 7, ca. 27.*

8 S. p. Max :
prol. ad Elpidi
um.

h Torcularia
divinitus mon-
strata: Eibli-
ander de ras :
Ling.

2

Impious Mo-
numents.

haps I might raunge the Bookes of many , that haue stuffed the Christian world , with maculature and wast paper : onely (as Father *Maximus* once said) 8 *ad letorum defatigationem* , to the tiring and wearying of readers. But in hast I conclud this point , with this compl int onely , that it is shame and pittie, that the Penne and Print, which should be as *wels* and *fountaines* of *Comfort*, *h* wine-presses to distill the sweet licour of wisdom and Religion , should be made to vent out the *froth* and *foame* of idle wordes, and missemployed braines (that I say nothing yet of that poyson and mischief, which often is dispersed by vngodly bookes.) And thus much for vaine monuments.

But *vaine* & *superfluous* is a degree short of *Impious* & superstitious, or Idolatrous. And yet such Impious

Monu-

Monuments they are, originally
 naught in the egge and in the birde,
 in the intent and effect, being in-
 vented as *sinkeholes*, and *trappes* of
 the *Diuell*, wherein God himselſe
 had no deſtinated part. For what
 els were thoſe *nurceries of vice*, the
houſes of the Sodomites, *Tapheth*, and
Hinnon, the *horſes of the Sunne*, the
mount of Corruption, the *Idols of In-*
dignation, the *groues*, *altars*, and *hou-*
ſes of Abomination devoted to *false*
Gods and goddeſſes, or indeed to the
Diuell, vnder the titles of *Baal*, *A-*
ſtaroth, *Chemor*, *Milchom*, *Iupiter*,
Diana, and infinite ſuch *gulphes* of
ſinne, and *proudcations to Idola-*
trie? I might here inſert, the^k *ſtewes*
 of *Pope Sixtus*; (*Veneris monumenta*
nefanda,) together with the filthy
 bookes written to ſuch purpoſe,
 as *Incitements of luſt*. I might adde
 all monuments of writing of *A-*
theiſme, or *heresies*, the *golden le-*
gends

i 2 King. 23.

k Agrippa.

1 Acts 19. 19

Gends of loud lies, the Turkish Alchoran, Vlpianes seauen bookes, de torquendis Christianis, of torturing Christians, the discourses of King-killing, being as Tutors to murderers and treasons, the treatises iustifying Equiuocation, and the hellish and diuellish bookes of sorcerie and curious Arts, such as the
¹ beleaguers burnt at their first conuersion: But I passe them ouer with contempt and silence, because in those things, the Diuel seemed to haue vnmaskt himselfe and shew'd his hornes to the very affrightment, and execration both of the Christian and Ciuill World.

But I must be bolder to insist vpon those Monuments, which *Religion*, and *Reuerend Antiquitie* hath destinated either in the particular, or in the generall vnto holy vses, and yet superstition and Idolatrie hath abused and disguised

sed: wherein the Diuell hath indeuored like an hypocrite to sit vpon the skirts of *Christs roate*, and to plant his Chappell so neere, that it might incroch vpon the *house of God*, and his *seruice*. So subtile is the *Diuell*, that as *m Phydias*, the excellent *Caruer* did cunningly in-chase his owne countenance in the *shield of Minerva*, so that it could not be razed out, but the *shield* it selfe must be spoiled and disfigured: euen so more or lesse in the *Churches* and *houses of God*, in the *wels* of saluation, in *wals*, *windows*, *tombes*, *monasteries*, yea in common wels and fountaines he hath left an infectious leprosie, and deepe impression of Idolatrie and superstition, being the resemblance of himselfe, such as hardely can be pulled away or purged, but with great discretion and wisdom, least all be defaced. No such workemen

*m Artes de
Mundo : suo
Theoph:*

^a *Hospinias: de
orig: templum.*

^o *Ierem. 2. 13.*

^r *Zech. 13. 1.*

workemen hath the *Diuell* had in this businesse, as the *Romish painters, Caruers, writers and Enginers*. For by their false fingers, and deceitfull braines hee hath fraught the ^a *Temples of God*, with *heathenish rites*, and *Iewish Ceremonies* in their *dedications*; and in their vse, with tempting and seducing *Images*, with *Reliques, Masse, Altars, holie waters* distilled out of their owne Inuentions. They haue ^o forsaken God the fountaine of liuing waters, and *Christ Iesus* the *spring* opened in the house of *Dauid*; for sinne and for vncleanesse, and they haue digged pits vnto themselves, which wil hold no water of saluation, or true soule-comfort, in selfe-merits, saints-merits, in supererogations, satisfactions, pardons, indulgences. The pure fountains of the sacred scriptures they haue indeuoured to flander with imperfections

ons and obscurity, and to stoppe them vp with traditions, glosses, froathie legends, lying fictions, and miracles. The sacramentall *water of Baptisme*, being the *fountaine of our new birth*, they haue puddled with salt, oyle, and spittle.

The Sacramentall *fountaine of Christs body and blood*, they haue stuffed with a masse of abules, Idolatries, Adorations, Eleuations, reseruations; driuing the lay-people, as *uncleane* beasts, from the mysticall streame of his blood in the *Cup*. To be short, what sacred *Order* or *Ordinance* is there, which they haue not stained and defiled more or lesse, with the dung and filth, of their owne inuentions, superstitions, or Idolatries? But praise be to God that these *Monuments* of greatest *Pietie*, those *wels*, and *fountaines*, of true *Religion*, so mudled, and stopped

ped by those *Philistins*, are cleansed and restored to their puritie by the Religious Authoritie of our princely *Patriarchs*, and *faith defenders*. In regard whereof, I may bid auunt, all *vaine*, and all *superstitious Corruptions of Idolatrie* abolished, that we may with comfort behold the *Monuments of Charitie*, and true *Religion*, graced and protected by the highest president of pietie and bountie (vnder God) the *Princely Iacob*.

3
Monuments
of, Charitie &
Religion.

1 Prou. 31. 18.

Behold then how prouident and Ingenious *charitie* hath beene in all prouisions seruing for the benefit, and reliefe of the *people*. *Shee* like the *good huswife* wrought *by day*; (by the light of the Gospel) neither did her *Candle* goe out by *night*, no not in the *night and darkness of Religion*, for still *shee* was doing, when her sight was dimme, and saw not the right end of hir businesse:

businesse : By a kind of custome
 and habit the hands wrought ac-
 cording to the fashion of the first
Christians, although the eyes were
 out. It was the *Lord*, who wor-
 keth his pleasure & *per scientes* &
nescientes, whether men know or
 not know what they doe, for *AN-*
nima species boni á Deo bono est: The
 least show of good issueth originally
 from God, that is all good. Walke
 then thorough the Circuit of cha-
 ritie, and ye shall find plasters for
 euery soare; here *Hospitals* for the
 sicke and the lame, there *Almeshou-*
ses for the poore and Impotent :
 here *schooles* for her Children,
 there *Refectories* for her old folkes:
 here *workehouses* for the able,
 there places of Correction for the
 Idle: here *trades* for the vnskilfull,
 there *lawes* and orders for the vn-
 rulie: here *Entertainment* for stran-
 gers, there *high waies* passable for

D

Trauai-

¶ *Pasdon : de*
vita Augustini
 & *Augustini de*
vita relig.
 c. 17.

f Nihil aliud
olim erant
Monachorum
Monasteria
quam Collegia
in quibus ale-
bantur studi-
osi: Hier:
Zanch: in 4
precept:

* Casaubon: ad
ep. Card: per.

37.

* Pseudomar-
tyr.

Trauailers: here *provision* for poore Maids mariages, there *Reliefe* and *Comfort* for prisoners. Neither am I afraid to say, that euen *Charitie* in her best *Intendements*, had provided *Monasteries* by their first *Institution* for *schooles of sciences*, & *shops of manufactures* and *laborious trades*; howsoever abused since. And sundry such *Wels* of *Comfort*, hath the *Charitie of Iacobs sonnes* inuented and left behind them, teaching vs not to be idle in the day and light of true Religion.

And yet further behold, how Religion vniting *faith* and *Charitie* together, hath not onely provided for the supplie of Temperall necessities, but hath been prouident and exuberant in *wels* and *fountaines* to further her children, and disperse and propagate her selfe. Behold her *vniversities* & *schooles*,
her

her *Colledges, libraries, bookes and lectures* for the sonnes of her Prophets, whereby they replenishing themselves, may *water* others. See her *Churches* and *Oratories* consecrated to God, and his seruice, by the primitiue intent of Religious *Princes*, howsoeuer prophaned sometimes by iniurie of time, or by default of people, yet repurged againe by the *fauour* of God and the highest Authoritie, from their corruptions. But aboue all, behold the pure fountaines of *sacred scriptures*, streamed out by *writing* and *printing*, Religiously preserved, faithfully translated, being as *wels* for the *deepe sence*, and *fountaines* for the *ease precepts*, wherein not onely the * *Elephant* may *swimme*, but the *sheepe* may *wade*: whence not only the learned may satisfie their deep desires, but euen the *wild Asses* may *quench* their

D 2 — *thirst,*

* Erasin psal.
22.

* Prou. I. 4.

y Pilkinton: ex-
posn. of Agg.
Reinold: Jerm.
on Obad.

thirst, the Ignorant * *increase* their knowledge. For thereunto serue so many gracefull, and laborious Expositions, Commentaries, Harmonies, precepts of tongues and arts, and exercises of an established Ministrie, as *Buckets* provided to draw vp water out of those *wels* of saluation. Besides I may adde hereunto the wholsome lawes enacted for the furtherance of Religion, as also those wels of maintenance by *tithes* or otherwise, ordained for such as minister in holy things, howsoever vnluckily diuerted in a great part by the popish *Philistins*, who robbed parishes to feede Idle Monks. But euen in this case, we haue experience of a zealous desire in our princely *Jacob*, and other truly Religious *Christians*, to restore those prouisions to their pristinate vse, if the *Iniquitie of time* did not make so strong and diffi-

difficult obstruction. But these, and many like these, are the *Monuments* of *Charitie and Religion*, digged in this world as in the wilderness^e and vale of *Bacah*, by worthy *Benefactors*, and replenished by the *blesing* of *God* for his service, and the benefit of his people; in the founding or furthering, the repairing or restoring whereof, they are happie that like *Jacob* haue had hearts to affect, or hands and meanes to effect any good. And thus from the *well*, we are come to the *Authour*, from the *Monument* to the *founder*, *Jacob*: *It was Jacobs well.*

² Ps. 34. 6.

The name of the *Patriarch Jacob* was reuerently rehearsed by the *Samaritans* in this *well*, although they were strangers to *him*, and to his *faith*, making onelie a benefit of this temporall *Commoditie*, but none of his example in the

³ The founder.

D 3

better

^a Heb. 11.

^b Polyd. Verg.

^c Prou. 10.7

^d Ps. 112.6.

^e Prou. 10.7.

better things. But (which is a greater grace) the *holie Ghost* by the *Euangelist* hath registred him, (as else where for his faith,) so heere for this benefit, bearing his name : *Iacobs well*. So that in this little *Monument of Charitie*, liues *Iacob*, as in a *Reuerend Record*, when many great *Mountaines of pray*, and *treasures of vanitie*, together with their ^bfounders name, are vanished, and lie in the dust, or if they remaine, they doe but *stinke in* ^c*rottenesse and Corruption*. Such honour doe men Religious and charitable attaine vnto : according to the *Psalme*, ^d*They are had in euerslasting remembrance* : ^e*their memoriall is blessed*, as saith *Salomon*. Workes of *merit* and *pietie* leaue a long & a sweet saour behind them, euen when the workes themselues sometimes doe cease, yet *Iustitia manet in aeternum*, the righteousnes of

of the Authour is written in heauen, and preserued in the earth. Contrariwise, the builder of ^fBabellines in perpetuall dishonour; he that reedified *Jericho*, was marked with a ^s Curse; and the like shame and curse is vpon those that goe about to build vp the *Romish Babilon*, to aduanice Idolatrie, or set vp false Religion. *Jeroboam* is branded for euer with this note, that he ^h made Israel to sinne. *Indas* beareth the indelible badge of a traitour to his Master. And indeed the plots and exploits of mischief are like *monstruofe partus*, mishapen birthes of *Monsters*, imperfect, vnpleasing, like ⁱ crooked steeples, and *disfigured faces* in the dreame of a traitor, full of horror to the Authours while they liue, and of Infamie when they are dead. So, ingloriously, and in detestation liues *Gowrie*, and the powdered

^f Genes. 11. a^s Ioshua 6. 26.^h 1 King. 16. 26ⁱ Rob. Winters dreame in Lictletons house.

Dies Martii

Nom. 31. 17

Traitars, not as *founders*, but as
 professed *Confounders*, who like
 heathnish *Cannibals*, had vowed
 this day of the weeke, the Tuesday, to
 bloody *Mars*, (or rather to him
 that was a murderer from the be-
 ginning;) which day notwithstanding in memorie and thanks to
 God, for their frustrated Imaginati-
 ons, is our *duplex festum*, double
 consecrated, to the honour of the
Almightie, the sauiour of his *An-*
ointed. It was not a well of water
 to comfort their Countrie, which
 they went about to digge, but a
Hell of fire, to consume vs all, and
 make vs like *Sodom* and *Ghomorra*.
 Neither did the *Traitors* sing as
Israel, *Rise vp Well, sing ye vnto it*;
 but rather, they thus whispered in
 their damned *spels*, *Rise vp Hell*, that
Englands Capitoll, the *Parlament*
house, where so many wholesome
lawes haue beene concluded,
 might

might make a¹ bone-fire, of Ioy and triumph for Traitors and Rebels to sport themselves withall. But farre is it from the sonnes of Jacob to digge such pits of mischiefe, to seeke for glorie in shame, merit in murder and villany, or heauen in hell. These were bloody Edomites, that cried of Ierusalem, ^m downe with it, downe with it; but they are the blessed race of Israel, that consult how to ⁿ raise up Jacob when he is little or low: and that doe pray for, and procure the peace of Ierusalem and the prosperitie of her wals and palaces.

And within this kalender of Jacobs sonnes, I doe not onely inrole the most magnificent founders, but also the ^p makers of lawes, defenders of the faith, ^m intainers of vertue, and benefactors by any good meanes, to any good worke: nay euen fathers of children well disci-

¹ *Fca de foy:*
my L. of North-
hamptōs speech
to Gaines.

^m *Ps. 137. 7.*

ⁿ *Amos 7. 2, 5.*
Ps. 122. 7.

^p *Conditores,*
legislatores, li-
beratores, be-
nefactores:
Sr Fr. Bacon
Essaies.

¶ Eccles. 40.
19.

¶ Solag. non
morunt hec
monumenta
mors: Marcial.
lib. 10.

¶ Job 29. 15.

*disciplined ; for as the wise man
saith ; ¶ Children and the building
of a citie , make a perpetuall Name :
and indeed they are streames
much gracing the fountaines
whence , and comforting the city
where they flow , if they be kept
cleare and vncorrupted. Nor must
I leaue out the most laborious
Authors, and Collectors of the lon-
gest lasting Monuments in booke
and necessary writings, then which,
the world cannot shew more fruit-
full benefits for all posteritie. But
doe I speake onely of those that
doe build and plant , alteri seculo ;
for the age to come ? Doe I not
also give them their due honour,
and the title of Benefactors , who
are ready to helpe, and relieue the
present wants of people in di-
stresse , making themselues hands
to the helpelesse , eyes to the blinde ;
feete to the lame ? or doe I thinke*
it

it onely charity to build *Hospitals*, or *Religion* to raise *Temples*? nay rather when necessitie requireth, it is charitie to *cloth the naked living stones*, to provide for the true *temples of God*; to redeeme *poore captiues*, even with the *treasures of the Church*. And further, I doe adde to this *wel-deserving* number, not onely those that *giue*, but also those that *take away*; Such as * *Theodosius*, who *partim dando, partim auferendo*, partly by giuing *benefits*, partly by *abridging many Abuses and Corruptions*, was a *benefactor* to the *Citie*. To conclude I proclaime all those happie, that by their *aboundance* haue had opportunity and will to doe much good, or by their *mediocritie* haue had power to doe lesse good, yet *some*; or if some of their bare necessitie and extreme pouerty haue strined to doe much good, although

* *Ambros; de offic. Secret. hist. eccl: lib. 7. c. 27.*

* *Jdem. lib. 5. c. 18.*

1 Doubt.

*Ecclef. 2. 19.

7 verſe 21.

though it hath ſalne to little, yet
I exempt them not. And here
might I haue done with this ob-
ſeruatiō of the founder, but that
I perceauē ſome rubbes interrup-
ting the paſſage of my ſpeech and
the charitie of the wel-diſpoſed fit
to bee remoued. The firſt is a
doubt, that when men haue eſta-
bliſhed any *good thing* for poſteri-
tie, to leaue behind them, leaſt as
Iacobs well, is now in the hands of
wicked *Samaritans*, to whom he ne-
uer intended it, ſo *their* benefi-
ts may ſerue in time for *bad people*,
or els be Interuerted, miſſe-im-
ploied, and waſted, contrarie to
the meaning of the Donors. In-
deed this diſquieted *Salomon*,* that
he ſhould leaue his *travailes* to the man
that ſhould be after him, not know-
ing whether he would bee a *wiſe*
man or a *foole*; 7 nay *homini otioſo*
queſita dimittis: a man leaues his
get-

gettings to a *sluggard sometimes*, to a *foole, that hath nothing in his hand*. But if this be *vanitie* to perplex a mans selfe in his priuate substance for feare to leaue it to an vngracious *heire*; how much more is it a folly in publike commodities to be ouercurious, in forethinking, who may in time inherit his fauours, or abuse them? It is such a thing, as *Iacob* could not preuent, nor *Salomon* with all his wisdom; nay the *Lord himself*, that forcéth all changes, yet made the world, where wicked men and degenerates should dwel, and continueth his benefits of the *sunne shining*, and *raie raining*, vpon the *righteous* and *vnrighteous*. It is his *perfection to bee good to all*, both good and bad; to be rich and bountifull to them that misspend his fauors, as well as to others that vse them well. Let vs learne this perfection,

z. Math. 5.

^a Gal. 6. 9. 10.

on, and not be ^a wearie of well doing : for in due season we shall reape , if we faint not : while wee haue time let vs doe good to all men , but especially to them that are of the household of faith . whatsoeuer become of the gift , or the worke , the fruit shall remaine to further our Reckoning , if it be done with a godly purpose and for the glory of God .

² Doubt.

But another doubt there is, that when such as the *Samaritans* , bad and superstitious people , haue beene once possessors of such wells and monuments, provided by faithfull *Patriarchs*, like *Iacob*: how men Religious may use them againe , seeing they were heathens, who v-
sually dedicated their wells to Gods and Goddeses. Howsoeuer this Well had bin abused, our blessed Sauiour (wee behold) sitteth by it, & asketh water at it. Now let mee bee bold before this high presence, (passing by

by the free *use* of ciuill things
 graunted euen with *Idolaters*,) to
 goe further and suppose our *Chur-*
ches, Chappels, the tithes and main-
 tenance of Religion, and the ser-
 uice of God, to be *wels* and *foun-*
taines, that were sometimes in the
 hands of *Idolaters*, polluted and
 defiled by their Corruptions. Is it
 not lawfull for vs to vse them in
 the seruice of God, vpon the Re-
 couerie? Can we doubt this; seeing
 we vse the ^b same *fountaines*, the
 same *aire*, that hath beene polluted,
 with *Idolatrous sacrifices*, and *In-*
cense offered to *Diuels*. Yea seeing
 the *Temples* and other *Commo-*
dities, that haue beene prophaned
 by *Idolatrie*, may we imploy, not
 indeed to priuate *uses*, for couetous-
 nesse, but vnto a publike benefit, for
 the honour of God euen as men, when
 they are conuerted from being *sacri-*
gious and *impious* persons to the true
 Religi-

b. Augustin. ep.
 154.

ib.

ib.

ibid.

ibid.

*c Quia Cui-
tas erat Mi-
neruae eiusq;
numini conse-
crata.*

Acts 17. 5.

4 Acts 28. 11.

*Josephus lib.
15.*

1 John 2. 7.

*Religion, are to imploie themselves and
their members to serue the Lord: I
speake out of Saint Austen. Saint
Paule did eate and drinke & conuerse
in Athens a Citie consecrated to ^e Mi-
nerua an heathnish Goddesse; and hee
sailed in a ^d shippe hauing the badge of
Castor and Pollux.*

Our sauour vouchsafed to fre-
quent the Temple, after it had been
prophaned, and *that* Temple which
Herod had ^e reedified for populer
vaine glory; nether did he (that did
all things well) forbear to imploie
the ^f water pots of the *Iewish* and
superstitious purification, in the
work of his gracious miracle. This
am I bould to speake, for their
sakes, that are in no liking with
aunciently built Churches, and
make a maine point of their Reli-
gion, either not to enter into *them*,
or not to call them by the former
names of *saints*, *Saint Peter*, *Saint*
Paul,

Paul, Saint Alban; that first for distinction, the Scripture vseth the names of *Castor and Pollux, false Gods* without scruple: and the Churches of all ages, haue beene content in the translation of the words of the Lord in *Job*, and in the Prophet *Amos*, to vse the heathenish appellations of the *starres, Pleiades, Orion, Aeturus*, notwithstanding they had fabulous and poetickall Originals. So that, if the names were worse, then those of *Saints* and *Martyrs*, a well reformed Conscience, might vter them for distinction sake without offence. But now seeing they are the Names of *Saints* and *Martyrs*, to whom although as to protectors and *tutelar Gods*, wee dedicate no Churches, nor offer supplication or seruice, yet for their vertues and victorious sufferings, we may loue them, rehearse their

E names

2 Act. 28, 11.

1 Job. 38.

Amos 5.8.

Gregor: Mag: in Job. 38.

ⁱ Bellar : de ec-
cles. triumph.
^k D. Reinald :
de Ro : eccl. 1.
dol : lib. 1. c. 8.
S. 2. 3.

names with Reuerence, and imitate their faithfulness. It is not with vs as the *Papists* obiect, that with ^k *Eustathius* we detest all temples, and especially those that carrie the names of *Martyrs*, and like onely Conuenticles in priuate? or that with the *Eunomians*, we refuse to goe into the Churches intitled with the names of *Apostles* and *Martyrs*? This may be the fanaticall whispering of some wandering house-creeper, and the conceipt of some seduced separatist, but *Wee*, that is, *Dauid* our King, our *preists* and people, frequent those *houses of prayer*, call them by their former names, enter into them willingly, hauing antiquity, and all reformed Churches for our precedents to do the like. For who knowes not that the Citie, & *Vniuersitie* of *Geneua* haue their cheif Church retaining the name of
Saint

Saint Peter, one intituled *Saint Magdalen*, another *Saint Gernase* the *Martyr*, whither they vsually resort to¹ *holy* exercises. Neither is it altogether vaine, that the *holy Evangelist* here in this place, calleth that same *Iacobs well*, which the *Samaritans* so named and termed before him, making no question but that *Jacob* had digged it, although the tradition came from the *Samaritans*. Nay our *blessed Saniour* is not scrupulous to rest himtselfe at this *Well*, or to graunt it for *Iacobs*, howsoever (which is for our example) he will not be drawne, by the *Names* and *titles of Iacob*, to^m *approve* of a counterfeited Religion, wherefore let vs leaue curiositie in such small matters, and conclude this point, first, with *praise* to the Lord that these *wells*, these *Monuments* and other benefits for the furtherance of

Ubi suprad.

*Jacob: in 4.
prac: to this
purpose.*

John 4. 22.

Religion, sometimes in possession of *Samaritans*, and the superstitious, and by them corrupted and made vnholosome, are againe so cured and restored, that now we may draw and drinke our fill in them, euen of the pure Riuers of the *waters of life*. Secondly, if it should be proued, that any of these Monuments were founded & erected by the *superstitious*, yet then wee must acknowledge our selues, much bound to God, that wee may drinke of the *well we digged not*, dwell in houses that wee builded not, inioy these Churches, which wee prepared not, as *Noah had the benefit of that Arke, which was framed by prophane shipwrights*, and *Samson was refreshed with sweet hony out of the dead Lion*, that liuing would haue killed him; So that we may say with *Samson*, *Out of the strong came sweet, and out of the deuow-*

• *Dent. 6. 11.*

• *Ludolph:*

• *Judg. 14. 14.*

denower came meat. But here mee thinks the *Romish Samaritans* interrupt vs, and first obieſt, that our *faith* buildes no Churches, *digges* no ſuch *wels*: but their Religion, their *Pater noſter* (as they call it) founded all. Secondly, they lay claime to our Churches, nay bragge that themſelues are the *Catholike Church*, becauſe of the *Monuments* and names of godly men, that were ſometimes *pillars* of the *Church*. To the firſt, whereas they ſay, *we build no Churches*, doe no ſuch workes, but they haue beene all the doers, and are ſo ſtill: I anſwere briefly that the *Apoſtles* and *firſt Martyrs*, who planted the *Church*, did build no materiall *temples*, and yet they are worthily ſtiled a *Religioſiſſimi mortales*, moſt Religious men, none being comparable to them ſince. They as the former planters of the *Gospell*, edi-

Ob. 1.

Ob. 2.

Anſ. 1. to the
1. ob.

A. Adentinna

• Ephes. 2. 20.

Ans. 2. to the
1. ob.

fied and built vp the people of God, *as temples for the holy ghost to dwell in, upon the foundation of the Apostles and Prophets, Christ Iesus being the head corner stone, and wanted peace, wealth, opportunitie, and the fauour of Princes to erect any Churches and houses of prayer, either publike or costly. Secondly, more largely I answere, that when the Lord vouchsafed, to call Kings and Princes to the knowledge of the truth, then by their Authoritie, and out of their Abundance, they in the profession of our Religion, of *Aedes sacras*, (sacred houses) erected *Basilicas*, *Kinglike palaces*, thereby the more to honour God with their substance, and prouide for the more conueniencie of holie Assemblies. Now these first *honorable founders*, were not of the *Romish* Religion, for they did not vse such Iewish and*

and heathnish Ceremonies in their
Church-dedications, nor such Inuo-
 cation or adoration of Saints or
 Images, as the Romane Church
 hath since brought in. This plain-
 ly appeareth by the example of
Constantine and by the best Anti-
 quitie, who, with *Saint Austen*,
speake thus like Protestants: ' We or-
 daine no Churches, no Priesthoods,
 no rites nor sacrifices vnto Martyrs,
 we do not crie at the altars, O Peter, O
 Paul, O Cyprian, wee offer vnto thee
 our oblation: but at their *Memorials*
 we offer to God, who made them men,
 and Martyrs, giuing thanks for their
 victories, and encouraging our selues
 by calling vpon God, to the like
 Crownes of *Martyrdom*. And his
 is our Religion iust; for although
 we are content to preserue the me-
 morie of *Saints*, where they haue
 suffered and are buried, yet it is
 not to call vpon them, but to re-

E 4 mem-

' Euseb. hist.
 eccl. lib. 10. c. 3

' Augustin: de
 Cinit. dei lib. 8
 c. 7. lib. 1. c. 10.

"Olc:2.15.

Ans. 3. to the
1. ob.

member their constancy to the *praise of God*, and imitate their virtues, as occasion is offered. In which sence wee are bold to preserve the Reuerent Remembrance in this place, of our *prime-martyr Saint Alban*, by the losse of whose life, the *Gospell* first made entrie into this lande: *insomuch* as I may call this place, the "*vallie of Achor*, the *doore of hope*, and the *first-fruits of England* in suffering for the faith.

Thirdlie wee answer that although wee did build no Churches now, (which is vntrue) yet is it no lesse honorable to bee *restorers*, then *founders*. *Deucalion* was thought to haue done as great an act as *Prometheus*: *Noah* is as much reuowned as *Adam*; and it pleased the *second Adam*, to be a *restorer of mankind*, which is a greater title, then to bee the first Author, as *Adam*

dam was. I am sure that the worke of our *Redemption*, excelleth our *Creation*, and therefore it is true, that we * *owe to the Lord more for our selues reformed, then first formed.* *Iosias* was blessed for purging the *Temple* : *Zorobabel* for reedifying the same, as well as *Salomon*, who *buildd* it. Other former Princes, & great Men, haue brought forth, as first Parents, these and such like Monuments, which in proesse of time had more feeding then teaching, and therefore grew out of fashion : But it is the honor of our Religious Kings and Princes, as principally they are nurcing fathers and mothers of the Gospel, so to draw their breasts, and suckle these and such like Orphan-Churches, that by their Princely bounty, they may be necessary and accessorie helpes to Gods service. In naturall children the chiefe care is,

or

* *Plus debes
pro me reſecto
quam ſaſto :
Barn: tract: de
dilig. deo.*

*Bayn:

or ought to be, of the *soule*, the next of the *body*: first *nurture* is to be respected, then *Nature*: and so in these *Monuments*, chiefly Religion is to be regarded, then the building: first must a Church be beautified in *moribus*, then in *marmoribus*, in manners, then in the marble, and other Ornaments. And this is the course of our Religious Princes, first to cleanse these *houses of prayer*, from *Corruption*, & then to raise them from their *Ruines*. I may speake sensiblie, & if it please God effectually, in respect of *this place*, this auncient, and now drooping *Church*, vnder whose rooffe we notwithstanding are happily present before *the Lord*, and his annointed *Iacob*. Neuer did poore *Orphan-Church*, standing in such need of a *royall nurcing father*, more seasonably inioy the hopefull presence of so great a *Monarch*.

narch. And aboue all, this benefite
ſhee doth with other her ſiſter
Churches alreadie enioy, and muſt
 euer, with all thankfulneſſe ac-
 knowledge, that by her royall *Ia-*
cobs meanes (next vnder God,) her
 children may dayly drinke of *the*
water of life, ſucke at the breſts of
 our *sweet Saniour* here offered, and
 receaue the comforts of publike
 praier, of the *Ministerie* and *Sacra-*
ments, being the moſt eſſentiall
 parts of a *Church*, and benefites, as
 much exceeding the moſt excel-
 lent building of lime and ſtone, as
 the pure ſpring water exceeds the
 workemanſhippe about the *well*:
 and ſuch as our forefathers would
 haue reioiced to enioy, in *fields*, in
woods, in *Cottages*. But yet ſeeing
 this *Monument*, this *building* is
 now the *place*, the *pallace*, the *tem-*
ple, *7 Rehoboth*, a large *Well* of re-
 ceipt, and roome enough, where
 the

7 Genes 36.22

where the seruants of God doe as-
semble for *water* of comfort, it pit-
tieth them to see the worke of it
so ruinous, the *brinke* so dange-
rous, the *steening* false in, and a
Monument, thus venerable, vpon
the wast, so that all that passe by
are ready to spoile her, both the
Rich couetous, and the poore irre-
ligious, both in desire sacrilegious:
In regard whereof, sometimes her
sonnes doe wish that *shee* were ra-
ther a *Zachens*, with a *sound bodie*,
then *Goliath*, with this crazie, hec-
tique Consumption: because her
paralyticque members (as a great
body vnfound) rather burthen,
then beautific; and yet the resecti-
on and cutting off, of an *Integrall*
part, euen in the greatest body, is a
maime and disfiguring, neither e-
uer vsed, but as *ultimum refugium*,
in diseases desperate. It is a spe-
ctacle of much remorse, to be-
hold

Augustin.

ms. B. 1. 1. 1. 1. 1.

hold a *noble personage*, high-borne,
 so in distresse, that for want of
 friends and meanes to support her,
 shee is ready to *fall*, and lie on the
 ground, as subiect to beggerie,
 scorne and shame. Euen ^a *King Ie-*
hu, had commiseration *in extremis*
 vpon *Iesabel, quia filia Regis*, because
 shee was the daughter to a King, al-
 though a ^b *wicked daughter* of a
heathnish King. And may not I
 cal this Church, a Kings daughter,
 and in that respect looke for pit-
 tie, to whom *Offa a King Christian*,
 gaue the first *being*, & other ^d *Kings*
 after him, this cōspicuous Ampli-
 tude? Shee hath already met with
Iehu, who hauing seuerely puni-
 shed her for all the *fornications and*
witchcraftes; the Idolatries and de-
 lusions of *Monks and Fryars*,
 wrought in her, could not chuse,
 but now, if he beheld it, remorse
 her humble estate, the rather, be-
 cause

^a 2 King 9.34.

^b 1 King. 16.31
 daughter: to
 Elibaal K. of
 the Zidonians.

^c M. Cambden :
 d Egfrid: Ethel-
 red. Henric. 1.
 manuscr. Re.
 gift.

cause shee is *filia regis*, and *Basilica*,
a *Kings daughter*. But *Iehu* tooke
pittie when it was too late, and
when *Iefabel* was almost deuoured
of the dogges : This Church is yet
more happie, who though shee
hath had many blowes, yet hauing
not receaued her deathes wound,
shee stands capable of the mercie
and fauour of a *peaceable Salomon*,
a *blessed Iosias*, a *Kingly Iacob*, to
giue her life and *health* againe. And
it is no ordinary helpe, nor vulgar
hand, that can heale her sore, be-
cause, as shee was the *daughter*, and
is the *nurce-child* of a *King*, so her
diseate is the *Kings euill*, and re-
quires the speedie assistance of a
most *Catholike* and *Imperiall Phisi-
tion*, to cure her wounds, or els his
sacred Authority (if her estate bee
found desperate) to cut of her *mor-
tified limmes*, and binde vp the
sounder parts for *Gods service*. Yet
it

it is indeed the Recouerie of her
pristine health and soundnesse,
that her *sonnes* on their *knees* de-
fire : (which if it may not bee ob-
tained) their *last Refuge* and next
Petition must be (that which *graci-
ous Princes* doe not loue to heare)
" *Ruina hac sub manu tua* : Let her
fall be vnder the hand of highest
Authoritie: being the mournfull
note of people when they had *no
King to helpe them*.

But who am I, that I should en-
ter into particulars, before my
Lord the King ? I confesse with *St.
Barnard*, " *Non est mea humilitatis
dictare sic aut sic faciendum*: It stands
not with the meanenesse of my
place to prescribe this, or that to
be done. Yet this let me be bold
to speake, that the *sunne* gives com-
fort and lustre, where it shines: *foun-
taines* make barren grounds fruit-
full, where they passe along: Our
sweete

• *Isai. 3. 5.*

*Respondebit di-
cens non sum
medicus ib.*

" *De confide-
ra: lib. 2.*

Sweet Saviour, both the *Sunne of Righteousnesse*, and the *fountaine of truth*, ment some good to the *place* and *persons*, when hee went thorough *Samaria*, and sate at *Iacobs well*: and who knowes, what our most *Royall and Religious Iacob* may intend for *vs*, seeing *God* hath giuen *⁊ rest on euerie side* (as to *Salomon* when he built the *Temple*,) and there is neither *aduerarie*, nor *euill* to resist.

1. King. 5. 4.

Anf. 4. to the
1. ob.

But againe, me thinkes, I heare the *Samaritans*, (who like *Sanballat* and his *Confederates* despise our building,) mock at our hopes, as *Idle* and *frustrate*, because these are no *daies*, to build or repaire *Churches*, or doe such like works, as they say. In further answer to these deceitfull workers and talkers, let me be bold a little to boast our *faith* in this point, which hath not beene so *lame* nor *idle* and vnfruit-

fruitfull in the workes of *Charitie* and *pietie*, as they reproch vs. Let our chiefe *Citie London* speake to the praise of *God*, and the Iustifying of our faith by such workes: Nay let her onely shewe, what ^h *three Hospitals* of incomparable foundation and prouision for 1 *friendlesse children*, 2 *Impotent people*, and 3 *inordinate walkers*, shee enioieth by the happie Raigne of that truely vertuous *King Ed: the sixt*, of blessed memorie: besides many other prouisions daily increasing towards the comfort of prisoners, mainteinance of the poore, and ministerie. Let those two glorious *Eyes* of our English *body*, the *two fountains* of Learning and Religion, *Oxford* and *Cambridge*, vtter their knowledge, what the *light* of the *Gospell* hath done for them, within the compasse of *not many yeares*. Our *Mo-*

F

ther

2 *M.D. Willet.*

1. *Christs hospitall.*

2 *St. Thomas hospitall.*

3 *Bridewell.*

¹See Crowly.
Try and then
trust,

*ther Oxford might claime for the Gospell, the foundations, or the finishing or establishment of her*ⁱ*Christ-Church, her Trinity Colledge, and St. Johns, as shee doth for her Iesus Colledge :* But shee cannot but speake her Ioy for her Copious and excellent *Librarie*, her *Diuinitie schoole* so adorned, so augmented, her *Waddam Colledge*, newlie founded, richly provided for, many faire *Enlargements* in the most Colledges, in buildings, Exhibitions, and domesticall Libraries, for the furtherance of the *sonnes of the Prophets*. Neither may I forget, the new life, *which Oriall Colledge*, when shee was almost at the last gaspe, and on the hazard, receaued by the *royall Charter and Confirmation* of our euer-blessed *Iacob*, at his first enterance. This and much more may *Oxford* speake to Gods glorie; and the other sister *Cambridge* speak.

ſpeaketh as much in many points. Shee hath brought forth her *Twinn*es, her *Emanuel* and her *Sidney Colledges*. Shee may demonstrate to the honor of the *Trinitie*, many *Cels* conuerted into one glorious *house* of Learning and Religion, ſo beautified, and replenished, that it ſeemes to bee the *Via lactea* of that Vniuerſitie, where there is a *Concurrence* of many *ſtarres*, ſhining together, as in the *firmament*. Neither may ſhee bee ſilent of her *Saint Iohns*, which daielie groweth from a *fountain* to a *flood*, the *head* whereof not willing to bee knowne to the world, but the Aboundance is from *God* thorough the fruit of the *Gospell*, to the onely *glorie* of *his* name. But it is both hard, and beſide my purpoſe to make an exact *Catalogue* of all thoſe worthy *Monuments*, of the late foundations,

dations, increasings and Enlargements within those *sacred Nurseries*. And who can reckon vp the *Almeshouses, hospitals, freeschooles*, and other beneficiall and Charitable *Prouisions* for the people of God, and his seruice, through the whole Land, euen vnder the *Gospell* ? I should forget my selfe, if I remembered not, that this place is not without a freeschoole, as a *little spring*, where youth may drinke in, the *first licour* of wholsom learning, flowing from the bounty of a gracious *Princesse*, now with God, by the Mediation of that worthie *Lord Keeper, Bacon*, so much honored for *wisdome* and *Religion*. If I should be silent, the late ^k *statutes* would tell you of that royall *Iacobs Colledge*, newly founded, and dailie increasing, for the furtherance of sacred studies, & deepeest learning. And the *Christian* world pro-

^k Statute ann.
7^o Iacobi Regis.

proclaimeth those worthy *Monuments*, partly written by an ¹*Imperiall* hand, partly by ^m*learned subiects*, for the *mainteinance* of true *Religion* against *f. lshood* and *Rebellion*: I need not speak of them. The Northern borderers praise God for that Kingly worke, the Erection of their Church in *Arthuret*: The Church of Bath, which long stood naked and bare, is richlie cloathed by the bounty of a right ^a*Reuerend and Religious Prelate*. The *Irish* and *Virginian Plantations* can witness how willing our royall *Iacob* is to propagate the *Gospell* together with ciuilitie and trades: And daily beholding a gracious *King* so forward, and so many worthy *subiects*, stirred vp by his *example*; *Quid non speremus*? What good thing is there, but wee may expect? Wherefore our aduersaries cannot say, that

¹ *Apolog. pro
luram: fidel.
presat. moni-
tor.*

^m *Bishop Iewel.
Winchester. E-
lie. D. Reinald:
D. Whitac. D.
Fulke. D. Ab-
bot. D. Field.
D. Moorton. D.
Hacwill. my L.
Cooke: many
others.*

^a *L.B. of Bath
& Wells.*

our *faith* is altogether *Idle*, in rearing or repairing Monuments of this Nature.

Ans, 5 to the 1
ob.

• Marke 13. 1.

But yet againe let me be bold to retire, for some weakelings sake, who deeming the former founders and Erectors of Churches, so farre peerlesse, crie out with the *Disciples* of our *Saviour*, when they behold such *Monuments* as this: Behold what ° *goodly buildings of old* ! Be pleased therefore to take notice, what wee can say for this, not in *ennie* to our *Auncients*, but in *loue* to the truth. Our forefathers, Princes, and People, were long in gathering *stones* together, and now at one instant the *Romish fauourites* shewe vs great *heapes* piled *vp*, without mentioning with what leasure and distance of time they were gathered together : as though *Rome* had beene builded all in a day. This *Church* may seeme

seeme ^P a wonderfull peece of worke
to the beholders : yet when it shall
be vnderstood , that it had many
Kings, successiue founders, many
rich Contributors, manie *great Abbots*
and Priors, *Benefactors* for manie
yeeres, beside the *ransacking* of the
olde Citie Verulam, to aduance it,
and that it was at the least *four-*
score yeeres before it was perfected,
and then but of a rude bricke nei-
ther, and after againe the bricke
about to be turned into *marble*, &
so neuer finished neither (*for pen-*
dent opera interrupta, the worke-
manship remaineth but abruptly
still, as the pillars witnesse :) then
is the wonder not so great, and we
well perceauce, that superstition in
the greatest heate had ^r *tardiora*
molimina, slower progresse; longer
trauaile, and not so quicke deliue-
rie as they would make vs belicue.
But *Date crescendi copiam* : Let the

^P *Eclesia mi-*
randi operis.

Beda.

M^r. Camden et
ut sup.

^r *Eldred, Ead-*
mer, Paulus,
Ricard. Ioan-
nes de Cella,
Willm. Hugo,
Michael, Tho-
mas, Abbots.

Ioannes Stüb-
nach, prior.

Manuscript.

M^r. Cox.

^r *Sub Will. Ab.*
22. frontale
huius eccl. te-
diosam moram
traxerat.

Lord giue *leauē*, and *peace* to the Gospell, and prosperitie to our religious *Princes*, & then after such distance of time, let the Aduersaries call vs to a reckoning, what *fruits* our *faith* hath produced. Now be pleased to remēber then in briebe, and lay altogether: *first* that the *primitiue Christians* founded no Churches, for want of *meanes* & *opportunity*, yet they did build vp the Church of God with their *doctrine*, with their *lives*, and blood, and so did our *Religious* Forefathers vnder persecution. *Secondly* that the *first founders*, who beganne to crect Churches, were of our *faith*, and not of the moderne *Romish* profession. *Thirdly* that it is as honorable, & often more necessary to repaire those *Monuments*, then to build *them* at the first. *Fourthlie*, that our *faith* obtaining freedome vnder religious *Princes* hath been Actiue & Aboundant in good works for necessarie purposes.

ses. *Lastly*, that those great *Monuments* which our Aduersaries boast of, had a longer time to their accomplishment, then they would haue vs imagine: And in regard of *these* premises, those worke-vaunters haue no such great aduantage ouer our faith in founding and building, as they would make the world beleue.

One thing more I obserued, which is, that as the Romanists lay claim to our Churches, so they intitle themselves to the Catholike Church it selfe, pretending that they are vndoubted heires and successors of all Ancient founders. And as the *Samaritans* pleaded, that they were the true worshippers, & *Iacobs* children, because they had *Iacobs Well*, whereof he dranke; the mount where hee worshipped: so they haue the names of *Peter & Paul*, & the places, where perhaps they preached & suffered; they talke of the *Aposiles* and

2. Ob.

Mar-

^r Judges 16.

^r Mr. White,
out of Jfi-
dor: pref.

Martyrs, of the Fathers and Councils, they ingrosse to theſelues the name *Church & Catholike*, yea they haue the *Scriptures*, as the *Iewes* had, in their *bookes*; or as the *Philiftins* had *Samſon*, in captiuitie, fettered, ſhaued & blinded. But ſhall we beleue that they are the only *Catholikes & Children* of the *Apoſtles*, for theſe *probabilitie*s and *preſumptions*? Or that they are the onely ſpouſe of *Chriſt*, becauſe they ſhew the *ſheathes*, and *Caskets* where the *Ornaments and Jewels of the husband* once lay? Or becauſe like the *madde-man* in *Athenaus*, they take an *Inuentory* of all *goods* in the *Church* for their *own*, as he did in all ſhips that arriued there, are they the right owners? It is not ſheepes clothing that transformes the *wolfe*, nor the *Lions ſkinne* that alters the *Aſſes Nature*. They are not therfore right *Chriſtians & good Catholikes*, that boalt of names and titles, places and Remnants :

nants: no more then ^a *Vibius Rufus* was a good Orator for hauing Ciceroes wife: or a great Emperour for hauing Casars saddle: or that foolish smatterer a * good Philosopher, who studied by Epictetus his Candlesticke: or * Neanthus the Iangler, a good Musician, for carrying the harp of Orpheus. Nay the Samaritans seemed on a better ground in some things then the Romanists; for they indeed had *Jacobs Well*: but these obtrude vnto vs, Reliques of Christ, of the Apostles and Martyrs, which are but meere Impostures and forgeries. Their vsurping Prelate must be Christs Vicar, Saint Peters successor, when he succeeds him, but as y^e night doth the day, a tempest a calme, sickness health: Yet his * prerogatiue must be Peters, his dignity Peters, his patrimonie Peters, his robes and royalties Peters, his Ring Peters, his sea Peters, his keyes Peters, his pence Peters. And as the Samaritans said, *Iacob gaue vs this Well:*

^a Dion. Nicæus.

* Lucian.
* Fox contra: Oser.

† Mr. D. K.
ex Nazianz.
* D. R.
Conference.

^a 2. Tim.
3. 9.

*Well: to they say, Christ or Peter or the
Emperor gaue vs these wels, this honor,
these crowns, these promotiōs. So poore
Peter hath rich heyres: And this is the
Gorgons head, which astonished the
world a long time; ^a sed ultra nō profi-
cient: They shal preuail no lōger, for their
madnes shal be made manifest to all men.*

^b PL 87. 7

But we leaue these seducing & se-
duced *Romanists*, to see their errors, if
it please the Lord, & with the *Sama-
ritans* to bee conuerted to the sound
knowledge of *Christ* our *Sauour*. And
I returne to our selues, to whom the
Lord hath giuen now the possession
of *Iacobs Wel*, the vse of many tempo-
ral and spirituall *benefits* to further vs
in his seruice, if we take our opportu-
nitie. For first our *God* hath reuealed
vnto vs that *rocke & fountaine* of our
saluation Christ Iesus, wherein are all
our ^b *fresh springs of hope and Comfort*,
the knowledg of whom by the scrip-
tures translated read, & preached, as
by

by streams & Conduits, do continually *glad and refresh the Citie of God.* And to perpetuate these blessings, the Lord hath fauored vs with a gracious King, whose hart is a *wel-spring* of wisdom, Counsell & Iustice: And so blessed him while hee drinks the *water* of his owne *louely Cisterne*, that thence issueth a happy *Riuer* of *Royal Apparent succession*, as from a blessed *fountaine*, which the *Lord* grant, may run on, in *grace & glory*, for the comfort of all true *Christian hearts*, to the *end of the world*. In regard of which inestimable fauours, let me be bold, without offēce to the royal patience of my *Lord and King*, to speake a few words, to al the worthy children and subiects of our *Princely Iacob*, here assembled; & so I wil conclude. Seeing the *Lord* hath granted vs to reap the fruit of many fauours, sowed by former Benefactors of al sorts, &^d hath *extended peace ouer vs as a flood*, & the
Gospell

c Ps. 46. 4.

Isa. 66. 12.

*Putei dum
bauriuntur
speciosiores
sunt. Basil.*

Gospell as a *flowing streame*: Seeing the true *faith* cometh vnto vs not solitary & *alone*, but accompanied with infinite blessings; so that we haue example and encouragement from the highest Authority to do good, & many opportunities to effect the same: let vs be ready to shew forth the inward fountaine of our *faith*, by the outward streams of our *Loue*. Especially do *Yee*, the most eminent in note, indeuor to do most good, whose priuate *wels* are answerable to your *wils*, & substance to your desire; Let some *water* of comfort flow from you, to the publike benefit of the *Church & Commonwealth*. They that would haue their *wels* to be wholsome, do draw them oftē: and ye that would haue your riches blessed, must distribute them often. Thinke what *Oceans* of wealth run ouer the back in *weeds & shreds*, and thorough the throat in *puddle*, & *pamper*; how much is wasted by many, in vaine pleasures,

pleasures, priuate buildings, fruitlesse
exercises; by others in superstitious &
Idolatrous Aduancements: & turne
some of the streames of your foun-
taines at last, into the *barren fields of*
the poore, and to the watering of the
Sanctuarie. Passe not thorough the
world as *arrows thorough the aire*, and
ships thorough the sea, leauing no mark
nor trace behind you; vnlade the
weight of your burdens, that your
reckoning may be the lighter: *Heere*
and euerie *where* are *hauens*, to ease
your Iourney, & speed your arriual
towards heauē. Let not *Leah* reproch
Rachel for barrennesse, nor *blinde* su-
perstition reprooue our *Religion* for
lamenesse. Let vs *trie it out* with our
Aduersaries by action, as well as by
professon; *Spectemur agendo*. They
wrought for their own sakes, in con-
fidence of merit; Let vs worke for
Gods sake in regard of duty. Can ye
not *build Churches*? yet repaire thē.

Can

Can yee not *preach* the Gospel? yet *further* the Gospel. Can yee not build Hospitals? yet refresh the poore members of Christ: when like their *Master*, they sit hungry, weary, & thirsty by your *Wells*. Trifle not as the *woman* of *Samaria* did, when Christ asked water; pretending Religion to saue you *purses*, as the *Samaritan* did to saue her *paines*. In a word let vs be ready *to doe good, to distribute without murmuring & reasonings & lay up store* and a *good foundation for the time to come*, that we may be the sons of *Iacob*, Disciples of *Christ Iesus*, the *fountain of life*, the *giuer of liuing water*; who with his abundance vouchsafe to make our soules, like a *well watered gardē*, like a spring, whose waters faile not: and blesse our princely *Iacob*, going out and comming in, from this time forth for euermore.

FINIS.



~~4~~ 5.

